UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Sketches

By ZONA GALE

The Issues of Fundamentalists and Modernists

By W. WALDEMAR W. ARGO

The Great Peace Plan

By JOHN W. HERRING

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIII THURSDAY, MAY 29, 1924 NUMBER 13

WE DO NOT GO TO GOD; WE GROW TO GOD.

As boundless as the starry heavens
And equal in wonder and majesty
Is the heart of man.

Not yet has man more than begun to become conscious
Of what in the depths of his nature he truly is.
How then shall he know God?
All that is beauty and all that is truth
Man by virtue of his innermost nature
Is affianced unto—
But blindly and by instinct, not yet with understanding.

Man has that within him out of which the cosmos was builded
And by whose command order prevails.
Man is fundamentally one with and, indeed, *is* the spirit of the universe.
The universe cannot produce anything contrary to its own nature.
By whatever principle the cosmos is established
By that same principle do we learn to feel and to love.

This truth of man's nature begins now to be manifest:
That his capacity for love is his most Godlike quality.
Man is infinite in his capacity for love—
For the love of beauty and truth,
Than which there is nothing that can be loved.

This divine capacity of loving is what in thought
We project from us upon a colossal scale
And call it, "God."

God is the spirit that is in man raised above all limitations.
The power of God is man's power
As it shall be refined and increased
Through the utmost devotion of the human soul to beauty and truth.
The love of God is the love that is within man
Reaching out in the fellowship of tenderness and blessing unto all creatures.

Man becomes most truly man
When there abides in his heart only love.
Then shall he live according to his true nature,
Then shall he find joy in obeying a universal living impulse,
Then is personality reduced to its purest and simplest terms
And the soul of man is become an instrument
Through which the Infinite Artist manifests Himself
As the absolute of love—
The absolute of the love of beauty and truth.

Attainment is thine, O Soul!
Divine attainment!
When thou seekest it for all!

VICTOR E. SOUTHWORTH.

For the first time since the close of the War, we find ourselves optimistic. It is true that the Dawes Plan, as one more attempt to enforce unjust and impossible penalties upon Germany, is doomed to failure. It is true that the League of Nations' program for the rehabilitation of Austria has broken down, as it will also break down in Hungary. It is true that misery, starvation and death are rife in Germany and in all too many other parts of Europe. It is true that preparations for war to-day are more extensive and formidable than they were in 1913, that fear and hatred are rife in the hearts of men, that the "next war" is definitely on the way. But all these things are "hang-overs," so to speak, of the Great War and the Versailles Peace. They are the forces let loose by that vast conflict and its alleged settlement, working their farthest and most dreadful consequences upon the world. If continued during the next five years, as during the last five years, these forces would ruin Europe as surely and dreadfully as has been prophesied. The diagnosis in this regard has been correct! But suddenly, and quite unexpectedly, new forces are coming to the fore. Poincarè, cast into the rubbish heap, is the last of the war-makers of 1914-1918 to disappear. (Good riddance!) And in their places come the men and the groups which opposed the Great War, and are ready as they are equipped to undo its evils. The Russian Bolsheviks have been in power, of course, since 1917, and are now more strongly intrenched than ever. In England we see Macdonald, a convinced pacifist, who refused to have anything to do with the war and the peace against Germany, sitting in the premier's chair, backed by the equally pacifist Labor Party. The amazing elections in France disposed of the militarists for good and all, and elevated to power Herriot and the radicals, with withdrawal from the Ruhr as the first result. In Germany, the selfish and cowardly Nationalists have gone, and the Socialists have come. Even in Italy we now know that Mussolini won the late elections only by the most outrageous coercion, and that the radical tide is mounting steadily against him. Europe is being saved, dear friends! Before we know it, the Versailles Treaty will be scrapped, Germany and Russia will be received back into the family of nations, disarmament and the outlawry of war will be at hand. So at least we hope, as we see the passing of everything that we have despised and condemned, and the coming of everything that we have trusted and sustained, in the last ten years. UNITY has been right from the beginning, thanks to that far-visioned prophet, Jenkin Lloyd Jones, and yet will live to see its ideals made the practice of the world.

News from Austria, as intimated above, continues to be just what we have been expecting all along. How anybody could ever have imagined that the League of

Nations program for the restoration of that unhappy country could accomplish anything but the disaster of making a bad matter worse, is as inexplicable to us as the adoption of the program by the League in the beginning. Now Dr. Alfred Zimmermann, League of Nations Controller for Austria, at last concedes the seriousness of the present crisis. It "appears to be very serious," he says. Of course he continues strenuously to nurse hope. "I am optimistic regarding the future of Austria," he asserts; "I firmly believe reconstruction will succeed, and the whole plan will be carried through." But this is obviously only a brave whistling to keep his courage up. Such a statement of faith in the future involves flat-footed confession of failure in the present. The affirmation that "reconstruction *will* succeed," means that reconstruction has not yet succeeded; and "the whole plan will be carried through," means that the plan is to-day on the rocks. "There is much to do," says Zimmermann, "and energetic reforms are necessary for success." This is certainly putting it mildly, with the greatest Stock Exchange panic since 1875, with individuals and corporations ruined by excessive taxation, with unemployment on the increase, and the whole population clamoring for the withdrawal of the League and the release of the nation from its interference. What a crime! Yet we imagine that the League of Nations advocates will keep right straight on during the next ten years, as during the last ten months, citing Austria as among the great and beneficent achievements of Geneva.

The deplorable episode of the hissing and booing of the victorious American rugby team, when it won the Olympic championship over the French team at Paris, furnished an excellent example of how international affairs of this kind should and may be treated in the newspapers. Thus, it was carefully pointed out in the despatches that a series of accidents created irritations and provocations which, under the circumstances of excitement, explain if they do not excuse the insult. Furthermore, it is proclaimed that the offenders in the Paris crowd were not in any way representative. On the contrary, says the *New York Times,* "the French in general are disgusted with the actions of the crowd, and the Olympic officials are thoroughly dismayed." Lastly it is declared that an investigation is promised, and the guilty will be arrested and punished. All of this, of course, is admirable—and due exclusively to the fact that it is the French who are concerned, and it is the proper thing now to be on good terms with the French. But let us suppose for a moment that this regrettable affair had occurred in Germany or in Japan, towards which countries love is not being so deliberately and officially cultivated to-day as it is towards France. Is it difficult to imagine what the news-despatches would tell, and how this would be acclaimed in the headlines? "Germans Deride Americans—Huns Show Their True Colors—National Honor In Question!" Or—"Japs Insult the Stars and Stripes—Yellow Men Attack Our Citizens—Bloodshed Rumored!" Then would follow exciting accounts of the outrageous actions perpetrated, with constant suggestion that this is the sort of thing that *all* Germans and *all* Japanese are just itching to do *all* the time—and hard feeling, suspicion, hatred, each a step toward war, would be the result. An affair of this kind never has any significance, and never therefore should be given serious attention.

Nothing more heartening has occurred in recent American history than the cleaning out of the Department of Justice in Washington by the new Attorney-General, Mr. Stone. In our humble opinion the Department of Justice should be regarded as the most sacred portion of the American government; it is a temple to be entered solemnly and to be administered reverently. In recent years this department has fallen to the lowest estate since the inauguration of the first administration in 1789. In Woodrow Wilson's day it was betrayed by Mr. Gregory and later defiled by the foul presence of Mitchel Palmer. Then came the unspeakable Daugherty, with his gang of spies, grafters, and hangers-on. Under these three executives justice was wantonly prostituted to the basest ends of partisan and personal advantage. Now comes Mr. Stone, like a Hercules bent to the task of cleaning the Augean stables. Within a few weeks of his entrance upon his office, Mr. Burns, the head of the Bureau of Investigation, found it convenient to resign and return to the appropriate darkness of private life. Then followed the calm announcement of the Attorney-General that he would himself take charge of the Bureau—which was an obvious way of explaining that the reign of private detectives, spies, *agents provocateurs,* was over for good and all. Now comes the word that Mr. Stone is calling upon every official of his Department to explain his presence and what he is doing—another quiet way of stating that hundreds of worthless men are to be invited to walk the plank. Private advices bring us word that Mr. Stone is appointing alert young lawyers of his own acquaintance to come into the Department and thus restore the work of justice to the plain of dignity and honor from which it has so tragically fallen. Under both Mr. Palmer and Mr. Daugherty the Department of Justice was closely modeled on the administration of the secret police in the Czar's old regime in Russia. Detectives dogged the steps of honest men. Spies tapped telephone wires, installed dictaphones, kept secret lists of suspected persons, invaded homes, stole personal papers and cast defenceless people into jail. No radical or even liberal, whether in or out of office, was safe from the despicable depredations of these legal bandits. Now the end has come to this riot of anarchy. Not in our time, we hope and believe, will this disgraceful episode be repeated.

We report this week in "The Field" the action taken on the war question at the Methodist Conference in Springfield, Massachusetts, and print there in full the text of the resolution introduced by the Standing Committee on the State of the Church for recommendation to the Quadrennial General Conference. The proposal of this resolution, which was referred by the Conference to another committee for consideration, marks the most significant victory, to our mind, in the recent campaign against war in the churches of the country. It is the direct fruits, we must believe, of the wonderful conference of Methodist students convened at Louisville last Easter. It is to be noted that the resolution places the Methodist Church unqualifiedly and unreservedly in opposition to war and preparation for war. The usual emasculation of such a resolution by reservations in favor of wars for defense or for civilization was deliberately voted down. The church here sustains the right of a war objector "to follow the dictates of his own conscience," recognizes the causes of war as "selfish nationalism, economic imperialism and militarism," declares war a violation of "the spirit and purposes of Jesus," and ends by proclaiming its determination to separate itself altogether from war and "take no part in its promotion." But the Methodists are not satisfied with ideals; they pass right on to a practical program for the abolition of war. They come right out, in other words, for UNITY's program for the outlawry of war. "The Methodist Episcopal Church," runs the resolution, "declares . . . for the establishment of world law and order by outlawing war, by establishing and codifying international law. . . ." Here is the greatest victory which the outlawry of war campaign has yet achieved. It is our confident anticipation that within another six months the Christian churches of this country will be lined up solidly against war in every form and in favor of its elimination by the process of outlawry. Not in vain does this Committee of the Springfield Conference of Methodists "urge all other Christian bodies to join us" in the war against war.

The publication of Papini's "The Failure" brings welcome vindication to those who have contended that his "Life of Christ" is a book as wicked morally as it is worthless historically. UNITY, as we said last week, was the first religious paper in this country to declare without reservation that this Italian biography of the Nazarene was only so much trash. Its enormous popularity is no more amazing than the popularity of stuff of the same order in other fields of literature. Its acceptance and even laudation, however, by respected leaders of religious and cultural life constituted a well-nigh inexplicable scandal. We know of no more dreadful evidence of the superficiality, even degradation, of so-called educated opinion in America than this recent exhibition of prostration before Papini and his Christ. Everything that has been said about this country in terms of "Main Street," "Babbitt," and Mencken's "boobocracy"stands here triumphantly justified. And now comes "The Failure" to prove the case. What a nauseating revelation of egotism, megalomania, downright hypocrisy and pose! There isn't a word in this volume but represents a soul panting in lust of sensation and the spotlight. One vain thing after another has this man done to win attention and gain applause. His joining the Catholic church is only his latest wild adventure after notoriety, to be ended as soon as he has exhausted its possibilities of personal advantage. Even his confession of "failure," in this book of his, is his inverted, or perverted, bid for adulation as a great success. We are only sorry that this well-nigh insane biography will in all probability have no such wide reading as the "Life of Christ," for as a corrective or cathartic it is almost priceless.

Our readers will remember an article published in our columns on June 21st last describing a new kind of Memorial Day Service which was celebrated by the students of the Hebrew Union College in Cincinnati. Acting upon the principle that there were plenty of people ready to give memorial recognition to those who served and died in the wars fought for America and her people, these students made it their special duty and high privilege to memorialize heroes of another type. Early on Decoration Day a year ago a group of persons organized by the Hebrew Union College, including Catholics, Protestants and Jews, whites and Negroes, men and women, went in the early morning to the Spring Grove Cemetery in Cincinnati and there held services over the graves of an electrician who was electrocuted at his job, of a railroad worker who was killed in a wreck, of a policeman who was shot on duty, of a fireman who died in an explosion, and of a mother who died in childbirth. An address and appropriate prayers were spoken, flowers scattered, and words of dedication spoken—

> Thou, the worker who hast given thy life that others might live, in thee hath the world been hallowed; through thee hath come unto us summons divine that we seek no good which is less than the utmost good of all.

We have heard with joy that this unique service is to be repeated on Memorial Day this year. In a letter received from the Hebrew Union College we read, "We hope to get other communities to imitate us." May we endorse this hope, as we confidently look forward to the coming of the time when not only the soldier of war but the soldier of peace will be recognized and reverenced within the human heart. It was the thought of William James that, as a moral equivalent of war, men should be conscripted for the industrial service of the state. "Then we should have," he said, "a stock of heroes and martyrs fully as admirable as any annals of battle can show." Such a stock we already have. It is simply for us to recognize them.

Sketches

I

The man who owned a city lot was deaf, dumb and blind. His wife was blind. The city lot was about to be sold to a woman who owned all her faculties and who was buying the lot more cheaply than she had hoped to buy it. But the price had been agreed upon and so had the details.

On the day the transfer was to be made the purchaser received a call from the man's wife, the blind woman. Led by a neighbor, she came in, neat black gown and obviously nervous, and she began:

"I've been thinking we ought to get more for the lot."

"That," said the other woman, "is impossible, so far as I'm concerned."

"But they tell us when it is filled, it will be worth twice that much."

"Then you must have it from someone else. I've offered all that I can afford. I might mention that we've already agreed upon a price. The sale is as good as made."

The blind woman's face fell. She rose and stood uncertainly, her hand on her neighbor's arm.

"He doesn't know I came here," she said. "I just knew that he thought he should have had a hundred dollars more—and I thought—be nice if he could have it."

A hundred dollars more. That was what he had wanted in the first place. The woman purchaser knew that her real estate man had been brisk and businesslike, settling all details by his efficient routine of precedent and shrewdness.

"They have enough to live on," her real estate man had assured her, "and if they haven't there's the countyhouse on purpose for people like that."

And now the woman had a sudden sense of how the blind woman had planned it—all the way there in the street car she had planned it. What fun it would be to get an extra hundred for him—to go home and tell him so. Two in darkness, trying to live their lives with their few contacts with the world of men and affairs. The woman saw them both. But that was only for a flash. And the two would go on living their lives, being themselves in the dark, forever—

The woman laughed. "You see," she said to the blind woman, "I know so well how you've planned it out—about going home and telling him you've made a hundred dollars, that I think you should have the other hundred."

They all laughed together.

Next day the purchaser's real estate agent looked his scorn.

"It isn't as if they couldn't afford an old people's home," he said.

The woman wasn't thinking about him.

"All that makes me feel bad," she said, "is that I didn't give her an extra hundred and not tell her why. I think I spoiled it."

II

The little boy had had a birthday party. It was the perfect party, with pink cake, pink candles, pink paper caps and multi-colored balloons. Mother had done it all—the guests, the cake, the ice cream, all assembled by Mother; and Mother was responsible, too, for the surprise of it.

And when night came, and a tired little boy crept to bed, he said earnestly to Mother:

"You have joyed me. I wish I could joy you."

An impulse of the human heart is the returning of goodness in kind!

A little girl looked out the window at a man shoveling snow—a world of dry whiteness through which black beings struggled in the wind. The little girl's mother, who was watching, too, said absently:

"See the man, making a path for Maizie."

And the little girl, looking very earnestly, cried:

"See the man making a path for all peoples!"

An impulse of the human heart is to share benefits!

A dozen children were playing "Brook," a game which consisted in a winding march, single file, occasionally broken into a wild little dance for rapids and waterfalls, this dance accompanied by a song whose burden was "Rippling, purling"—translated by the children, "Rippley, purley." One little boy, angered because he could not lead the march, fell out and withdrew to the other side of the playground and there made his own march, broke out with his own dance, and sang his own song. And one of the original marchers, perceiving the lonely performance of the exclusive one, cried out:

"Oh, look at Ricky, playing 'Rippley, Purley,' all alone."

The children all burst into laughter at so queer a sight.

A human impulse is to co-operate, in play or in work!

A little boy was alone in the drawing-room, moving chairs about. His mother entered and he said absorbedly:

"Mother, don't disturb me. I'm getting everything ready. God is coming to play with me."

An impulse of the human heart is to reach toward God in consciousness of presence.

Then what becomes of all these impulses—to return goodness, to share benefits, to co-operate in work or in play, to be conscious of God's presence?

In individuals, families, towns, nations, they all slip away. How do they go so surely? How do we get them back?

III

The majority of those who pass through the death house at Sing Sing are under twenty-one. This statement is on the authority of a former warden at Sing Sing who seemed surprised that anybody should be surprised at this.

What does that mean?

It sounds as if it means that if this were Mars, or some other more favored planet, the youth of the country who had committed crimes would be in hospitals instead of in electric chairs.

But does it mean only that?

The majority of those who pass through the death house at Sing Sing come from poor families.

Very rarely does the son of a rich family come to his death by electrocution or hanging. This is partly because, if his crime would call for this, he is often sent instead to a hospital for the criminal insane.

But it also means that but a small percentage of the actual crime of the country is committed by the sons and daughters of rich families. It is the progeny of the poor who fill the jails and feed the electric chairs.

This is not opinion. It is statistics.

Why?

What is the connection between poverty and crime? Is enough attention being paid by society to that connection? What could be done about it? Should it not modify penalties? Should it not abolish the death penalty? Should it not demand a study of crime along this special line? Should not the history of every criminal be known step by step?

But what if all this was done? Crime would still be committed, and crime would still be connected with poverty as long as poverty exists. Is not a proper study of crime also a study of the causes of poverty? And when are we going to be expert enough not to say to that:

"Well, of course poverty comes from shiftlessness—*anybody* could tell that!"

—*Zona Gale.*

Jottings

Will the full story of the Harding administration ever be told? We doubt it! Modern research methods are efficient, but there are still depths of corruption, as of the sea, which cannot be plumbed.

The latest from Hungary—in a personal letter! "The League of Nations loan committee is here, also Mr. Smith of Boston, the controller, and still prices rise and the kroner is falling. No one can understand it." We advise Hungarians to look at Austria, and then perhaps they will "understand it." Disaster is casting its shadow before, that's all.

J. Ramsay Macdonald, in his biography of his wife, "Margaret Ethel Macdonald," has done a piece of work not unworthy to be placed beside Professor Palmer's "Life of Alice Freeman Palmer." The book is a noble record of a noble woman.

At the recent annual meeting of the Y. M. C. A. of France, personal contact with members of the Y. M. C. A. of Germany was urged as a means of reconciliation. The French adopted a resolution pledging the Association "to work for universal peace." Evidently these French young men have the rather extraordinary idea that the word "Christian" in the name of their organization is supposed to mean something.

"No creed is ever outworn," says *Bibliotheca Sacra*, "if it ever was true." Amen! The creeds of Christendom are outworn today not because they are no longer true, but because they were never true. The Nicene Creed was as false the day it was written as it is today.

A resolution declaring war to be "a public crime," and providing that it be "outlawed" by international agreement, was offered in the House of Representatives on May 17th by Representative La Guardia of New York. This resolution, following the general lines of Senator Borah's resolution now lying on the table of the Senate, directs the President to invite the nations to join in a conference for the purpose of outlawing war as an institution, and of adopting a code of international law "based upon . . . this new order of civilization."

J. H. H.

Lenin the Great

One of the four greatest figures of this generation, is the estimate Bishop Brent makes of Lenin; and it would be difficult to disprove this assertion. The product of the re-action which inevitably followed Czarism, he led the movement through the troubled waters of international boycott, counter-revolution and famine, until today the government he founded stands the strongest in the world. Doubtless there have been mistakes and excesses and abuses in that government; but all these to the contrary notwithstanding, there has been revealed nothing so miserably materialistic as our own government scandal; while much that is glorious in its idealistic implications has come out of the leadership of this great life. Lenin is dead, but his truth is marching on!—*The Social Preparation* (Episcopal).

The Issues of Fundamentalists and Modernists*

I am to consider a condition of affairs which threatens to divide organized Christianity into two rival groups. And what a pathetic spectacle it presents! Just as though organized Christianity were not already hopelessly split into enough impotent fragments! The issues of this conflict are not confined to organized Christianity; they affect most vitally the whole spirit and ideal underlying our American life. On the surface it may appear as a petty quarrel between rival factions in the church. But the issue is more far-reaching than that. It is an attempt to reverse the spirit, method and ideal underlying our present civilization, with all its fearless investigation into the facts of life. In brief, we face an attempt on the part of a large portion of the people in the religious world to bring about a recurrence of the point of view which made and maintained the Dark Ages, with all their barbarism, cruelty, intolerance, bitterness and inhumanity. Thus we face a renaissance, not of a noble character, but indeed of a very ignoble character. That such a reversion is not impossible, we know full well; for more than once whole civilizations have lapsed from their advanced stages and gone back to more primitive conditions. To assume that all movements and every agitation means progress is to display ignorance of the history of man's heroic climb from savagery to culture and spirituality. Progress is won and maintained only through the heroic efforts and vigilance of far-visioned, fearless souls. We face, therefore, a condition of affairs which Prof. Santayanna describes in this manner: "Civilization is perhaps approaching one of those long winters that overtake it from time to time. A flood of barbarism from below may soon level all the fair works of our Christian ancestors as another flood two thousand years ago leveled those of the ancients." Here is an issue more far-reaching in its effect than the revolt of Luther against the church of his day.

Before setting out upon a consideration of the various issues of the Fundamentalists and Modernists, I wish to say that I do not have in mind any particular person of either group. To do other than this would be a violation of the fundamental principle upon which our fellowship rests in this place. Here we honor and respect all men as children of the same Father. We respect their opinions and convictions because we respect and honor them as individuals. I wish, therefore, to confine myself to a consideration of two distinct points of view regnant in the world today, and discuss them in their relation to the welfare of mankind as a whole. Anything less than this is to be guilty of an un-Christian spirit, the antithesis of which is tolerance based upon respect and appreciation of individual personality. This attitude is true alike for Fundamentalists and Modernists. For here we meet on the basis of our common humanity, and not as Fundamentalists or Modernists with our common humanity loosely tacked on.

Furthermore, when I speak of Fundamentalists I am not speaking of conservatives, but more particularly of a certain militant group dedicated to the realization of certain specific ends. Not all conservatives are Fundamentalists, any more than all Modernists are truly constructive in their point of view. I know many men and women with saintly and beautiful lives who are conservatives, and likewise do I know many men and women who are destructive Modernists. Such an arbitrary classification of men into categories of sheep and goats by reason of their fundamental convictions is as vicious as it is un-Christian. There are as many tolerant conservatives as there are intolerant Modernists. To be one or the other does not make such an one a saint or a sinner.

By Fundamentalism I mean a definite organization within the churches of all denominations which has set forth its intent on various occasions, and published its pronouncements in a series of booklets, magazine articles, and written speeches. This organization is as definite and concrete as the republican and democratic parties. It has its platform, its various planks and programs for action. And so, when I am speaking of Fundamentalism, I am not speaking of some abstract, non-existent or nebulous desires of certain people. On the contrary, here is something more definite and more concise than any Papal Bull or declaration of Tsar or Kaiser.

Lest I should be guilty of committing the injustice of misrepresenting Fundamentalism by my own interpretation of what I may think it stands for, I shall present to you its own statement, copied from a booklet known as "A Call to Arms," issued by the executive committee of the Baptist Bible Union of North America, which organization held a recent meeting in New York City, December 2-7. I shall quote at length from this booklet, because, to my mind, it represents most accurately the contention of Fundamentalism. Each of the larger denominations is seriously ridden with this strife. Perhaps the Baptists, Presbyterians and Disciples are more affected by the rift in their ranks than a few of the other larger denominations. Many of the smaller denominations have gone over to Fundamentalism in their entirety. Now, then, I feel that these quotations will represent a fair and impartial point of view, the essence of Fundamentalism:

> This Union is made up of those who believe that Modernism which denies the supernatural is an enemy of Christianity. We believe that it has nothing in common with Christianity. We therefore propose to make no effort to agree with it. We refuse to compromise with it. We regard it as a foe, which is to be fought wherever it appears. The Baptist Bible Union exists to defend "The Faith Once Delivered to the Saints," and believes this can be done only by taking the offensive and by declaring war on modernism everywhere it appears. We propose, however, to exercise the utmost care to distinguish between friends and foes. . . . The Baptist Bible Union will regard all who on the authority of the Bible as the inspired and infallible word of God, recognize Christ as the Savior of men, the Son of God, the King of kings and Lord of lords, as its allies.
>
> Our purpose is to promote such missionary work as represents and advocates clear Bible teaching, to commend heartily such missionaries, mission boards and stations as we find to be uncompromisingly loyal to the inspiration and authority of the Bible, the deity of Christ, His sacrificial atonement and bodily resurrection and the other great truths of our confession, and such as take the New Testament position of evangelization versus the gospel of social service; regeneration before education, as endorsed and practiced by all the great missionary heroes.
>
> We resolve, therefore, whereas the unproven hypothesis of evolution is being increasingly advocated in the name of science, thereby deceiving the unsophisticated undergraduate of the day into a supposition that it is an established verity, and whereas, many professors in our state and increasingly in our denominational schools, having themselves been prejudiced in their student days in this direction, are now telling our sons and daughters that this theory is demonstrable and ought to be

*Being an Address delivered in the Peoples Church, Cedar Rapids, Iowa.

accepted; and whereas, the theory itself in addition to being unscientific, is unscriptural, anti-Christian and even atheistic in its entire nature and tendency. Therefore, be it resolved, that we the Baptist Bible Union of America declare our unqualified opposition to this God-dishonoring, Bible-denying, man-degrading doctrine, and we call upon the taxpayers of this and other states to exercise their inalienable rights as citizens in protesting such teachings, and, if need be, in serving injunctions against such teachers on the manifest legal grounds that this teaching is by nature and character a false religion, and to instruct in it is contrary to the Constitution of the United States.

We plead with people of great means and generous spirit . . . to withhold all gifts from any and every Baptist college that permits this pernicious heresy; and we call upon the boards of the Canadian, Northern and Southern Baptist Conventions to recognize the fact that with a budget which combines missions in a common treasury with schools standing for such anti-Christian philosophy, it is impossible for conscientious Christian men to continue contributions to the budget itself until there is a complete divorcement between the mission board involved and the school thus smitten.

We further remind our brethren of the fact that the mission boards are to a large extent shut up to the sources of supply provided by our colleges and theological seminaries, and unless both these institutions of higher education, including even schools of second grade, are freed from the utterly destructive influence of evolutionary irrationalism and kindred forms of belief, it will be impossible for true Baptists to retain interest in and fellowship with the great cause of missions.

The World's Fundamental convention, convening at Ft. Worth, Tex., last June formulated the following program:

(1) The withdrawal of financial and moral support from all church schools that teach any theory of evolution whatsoever.

(2) The immediate revision of all text books that teach any theory of evolution whatsoever.

(3) Compulsory measures to enforce all teachers to sign annually a statement of creed which affirms a firm and steadfast faith in the Genesis account of creation, the historical fact of all Bible miracles, the virgin birth, the bodily resurrection, the imminent second coming of Jesus, the existence of a personal devil and of a literal hell.

(4) Political and financial pressure brought to bear upon all tax-supported schools in order to eliminate both text books and instructors teaching any form of evolution whatsoever.

(5) The rejection of the uniform interdenominational Sunday School lessons because of their evolutionary and post-millennial tendencies.

(6) The compulsory resignation of all pastors, evangelists and Sunday School teachers who hold to any theory of evolution whatsoever.

(7) The organization of a fundamentalist society within each local church for the purpose of propaganda.

(8) Wherever denominational church schools do not fall into line with the fundamentalist demands on Bible interpretation and the elimination of the teaching of evolutionary theories, the fundamentalists will organize, finance and give moral support to Bible schools that will give instruction in Bible and science in harmony with fundamentalist beliefs.

Here I submit the proposed law presented to the Kentucky state legislature January 23, 1922, which happily was defeated by a majority vote of one. Since that day, this bill has been voted on and passed by four state legislatures. In fifteen others it has or will be presented for action.

Section 1. That it shall be unlawful for a teacher, principal, superintendent, president or anyone else who is connected in any way with the public schools, high schools, training schools, normal schools, colleges, universities or any other institutions of learning in this Commonwealth, where public money of this Commonwealth is used in whole or in part for the purpose of maintaining, educating or training the children or young men or young women of this Commonwealth: for such teacher, principal, superintendent, president or other person connected directly or indirectly with such schools or institutions of learning to teach or knowingly permit the same to be taught; Darwinism, atheism, agnosticism or the theory of evolution in so far as it pertains to the origin of man; and anyone so offending shall on conviction be fined not less than fifty nor more than five thousand dollars or confined in the county jail not less than ten days nor more than twelve months, or both fined and imprisoned in the discretion of the jury.

Section 2. If any school, college, university, normal school, training school or any other institution of learning which has been chartered by the Commonwealth of Kentucky and which is sustained in whole or in part by the public funds of said Commonwealth shall knowingly or willingly teach or permit to be taught Darwinism, atheism, agnosticism or the theory of evolution in so far as it pertains to the origin of man, it shall forfeit its charter and on conviction shall be fined in any sum not to exceed five thousand dollars. In all proceedings of forfeiture or revocation of charter, the holder thereof shall be given thirty days' notice in which to prepare for a hearing to be attended by its representatives or counsel.

And this is proposed for free America! where the first amendment to the Constitution states that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom or speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress or grievance."

When we come to a consideration of the Modernist, we discover no concrete organization through the pronouncements and declarations of which we can arrive at definite, clear-cut conclusions. The Modernists have no definite organization through which they function. I shall, therefore, at this point, be obliged to state my personal position as a Modernist. And since I am more or less intimately acquainted with many Modernists and know their positions, I am quite safe in saying that my personal convictions are a more or less true statement of what is known as Modernism. To be sure, no two Modernists agree on every detail; but what we face here, on the whole, is a certain definite attitude toward life, God and man in particular, and is therefore known as the attitude of growth toward life. Meaning that everything in the world, and including the world, is the result of growth from the imperfect toward the perfect, the simple to the complex, the material to the spiritual.

The Modernist contends that when the unprejudiced man looks out upon the world in its entirety, he gets the impression that everything he sees, and concerning which he can think, has grown from lesser states, forms, and conditions. He then discovers that there is sufficient evidence at hand, gathered by the most painstaking efforts of men called scientists, to confirm his supposition. Thereupon he concludes that everything, the stars, our earth, plants, animals, man, man's customs, laws, standards, arts, literature, and even the Bible, have grown from crude and less perfect beginnings. He observes his children and notices how they grow from a helpless, depedent state, to an independent maturity, where in the light of their experience they know how to conduct themselves. This causes him to assume that the human race has likewise grown from a state of helplessness and innocence, of ignorance and superstition, to the lofty plain where it stands today. Every man's personal experience teaches him that in proportion as he learns the lessons from his past experience and sincerely seeks to practice the lessons which they teach, does his life become better and more spiritual. Here he infers that the human race has gone, and is going, through this same schooling. This experience further teaches him that man on the whole knows more, is better and more righteous today than ever before, and that God is constantly revealing Himself anew to every man and woman who seeks to know the truth and do the right. He cannot accept the idea that God has once and for all given man an infallible set of rules by which to live. For he knows that there never was a perfect group of men to whom God could impart an

infallible truth. Again he discovers that if he does what he knows is right he is happier for it, and so floods his life with happiness and joy. Equally does he know that if he does what his conscience teaches him is wrong, that he suffers for this disobedience in his own body and the pangs of an outraged conscience. Therefore, he sees no need for a substitutionary atonement to save him from the consequences of his sins and the sufferings thereof. He discovers that nature has no scapegoat upon which are laid the sins of the individual. He suffers for them himself. Day by day, he seeks to make the world a little better by studying the cause of suffering, injustice and unhappiness, and thus seeks to eliminate them in an orderly way so that the best may come to everyone. He also learns that no two men will agree upon every opinion, and that it is therefore necessary to preserve the right of every man to express his convictions and opinions; knowing that through the diversity of expressed convictions come the beauty of variety and the symmetry of harmony.

The Modernists think of God as the Great Companion who has led man out of the wilderness of beasthood and savagery, through many severe storms, past many pitfalls, and always giving him as much counsel as he had capacity to receive and understand. He hears God saying, "I have yet many things to say unto you, but you cannot bear the truth as yet. Tomorrow when you have grown a little better through the practice of what I told you before, will I impart more wisdom to your soul." For him God is a friend, a personal friend, and not an offended oriental monarch; a loving father, not a cunning military general. And so he finds his God to be kind, loving, forgiving, comforting, healing, creating; despising no man and ever yearning to help all men who will help themselves.

The Modernist looks upon Jesus as the finest revelation of God the human race has ever yet received; and that if men universally judge and guide their lives by His spirit of love, good-will and forgiveness, will they some day attain unto a perfect sonship of God. For him Jesus is Savior, Ideal, Master, Leader, and Elder Brother. How or why all these things are, he does not know, nor does he care. In this he does not ask for uniformity of opinion. All he asks is that men accept the spirit of Jesus as the guide and rule of their life. At the same time he grants the utmost freedom to those who have found a better ideal to follow than Jesus. But since most men agree upon Jesus as the highest revelation of God, he is content to follow Him, as the universal life of God in time and space.

The Modernist looks upon the Bible as the record of man's groping for God and the result of his quest for the right and good way. He thus interprets the entire Bible in the spirit of Jesus. Whenever he finds commandments, injunctions and implications which do not measure up to the lofty heights attained by Jesus, he rejects them as precepts by which to live, and considers them as milestones in the march of man's moral and spiritual progress. Such ethics as we find in II Kings 2:23-24 where Elisha asks God to curse forty-two children because they called him "an old bald head," whereupon two she-devils came out and devoured forty-two little children—is conceived by him as ethics which do not parallel the spirit of Jesus, who said, "Suffer little children and let them come unto me, for of such is the kingdom of heaven." And again, "It were better for him that a millstone be hanged about his neck and he cast into the sea, than that he should offend one of these little ones." So he uses his "common sense," his enlightened and growing conscience to interpret the Bible, which he knows covers a period of 1,500 years of a people's development from savagery through barbarism to civilization.

Here, then, are the two points at issue. Now, let us see whether they conflict. The Fundamentalists contend that man is a degraded wretch, that all the truth necessary for man's salvation and contentment upon this earth has once for all been "delivered unto the saints"; that God is angry with man and can only be reconciled to man through the substitutionary death of Jesus; that to seek and to accept any information outside of the Bible is heresy and blasphemy against God; that the Bible, every word of it, from beginning to end, is the infallible word of God, and is therefore the absolute rule and guide of man's conduct; that all men must accept this point of view without equivocation or mental reservation whatsoever, and if a man will not do so he shall be harried out from the fellowship of his brethren; that intellectual ascent to these contentions or dogmas will save a man from his sins and their consequences without consideration for the type of life he has lived among his fellows here on earth; and that after death, all who have so believed regardless of the type of life they have lived shall go to heaven; and all who have not so believed regardless of the life they have lived, shall be damned into an eternal hell.

The conflict with the Modernist point of view is that this position of the Fundamentalist first of all violates the cardinal principle of freedom of conscience as enjoined by the Constitution of the United States. Secondly, it is an attempt to force uniformity of opinion so that every man's opinion shall conform to certain arbitrarily fixed laws of the state. Thirdly, it places a premium upon ignorance, bigotry, arrogance and superstition, demanding that we go back to the times when we insisted that disease was due to the possession of demons; that chattel slavery is commanded by God; that polygamy is the ideal family life; that absolute monarchy is the ideal political state; that polytheism or certain crude forms of monotheism is the highest conception of God. In short, we are brought face to face with a movement that insists upon us throwing away all our dearly won victories in science, economics, sociology, politics and religion, and go back to the age where man was ruled by fear, superstition and ignorance. From such regression, good Lord, deliver us!

Is this a menace? What have the Fundamentalists to offer the young men and women in our colleges? To them it does not say, "Here is the universe challenging our investigation. Here are the truths which we have seen. Come, study with us. See what we have seen, and then look further to see more. For science is an intellectual, a moral, a spiritual adventure for the truth." No, they do not so speak. Here is what they say: "Come and we will feed you opinions with a spoon. No thinking allowed here except as what brings you to a certain specified pre-determined conclusion. These prescribed opinions we will give you in advance of your thinking. Now think, but only such as to reach these results." Instead of saying, "These things do and ye shall live," it says, "These things do not and ye shall live." No wonder our red-blooded young men and young women are turning their backs upon the church. The wonder is that the church has any devotees among the young people.

And what will this sort of thing do to the church? It will make of it a cockpit, a fighting ring, while the world swelters in its war and blood. But history will again repeat itself, and as of old, when arrogance, selfishness, and intolerance have taken possession of an impervious heart, the church, like Nero, will sit and fiddle while Rome burns! And it calls itself Christian! Has not the time come for it to either change its name or divest itself of its shameful hypocrisy?

Today I call you to a new crusade. It is a war against intolerance, intellectual slavery, moral bondage, ignorance, bigotry, superstition, wherein we are to fight that we may preserve the sacredness of the human mind, the worth of human life, the integrity of spiritual convictions, the dearly won progress of the toil of the hand, brain and soul of man. This is a war wherein Fundamentalists and Modernists alike have a precious heritage to preserve. Without this heritage the Fundamentalists, like a pack of hungry wolves, will, when their food supply becomes exhausted, fall upon each other. And so the crusade is on. This time it will be, not to regain holy sepulchres and holy vessels, but to regain outraged truths, defamed convictions and debased ideals. In this crusade, all that are lovers of truth, of freedom, of man, of God and the Christ spirit of good-will, must give themselves with vigor and glad abandon.

He drew a circle that shut me out,
Heretic, rebel, a thing to flout:
But love and I had the wit to win,
We drew a circle that took him in.

W. Waldemar W. Argow.

The Great Peace Plan

Sometimes a nation rises to its Christian best when the appeal comes as a "sporting proposition." General Henry T. Allen's appeal for starving German children is of that kind. Germany was our enemy, but,—the war is over, and even if it were not, "America never makes war on Children." We have no stomach for the revenge that votes to let babies starve for their country's conduct. "We English haven't many virtues," declares Maude Royden, "but we are a bit reluctant about dancing on people's heads when they are down." We fervently agree,—particularly when the heads are children's heads.

Not that American sportsmanship has not needed some priming. It has. But the sportsmanship is there, latent. All that is needed to bring it forth is a knowledge of the facts,—and,—some good examples. The examples are among us. The quiet, self-effacing, "never say die," "never know prejudice" spirit of Quaker generosity. The straightforward soldier's appeal of General Allen, General Chauncey Baker and scores of world war veterans across the country, to forget prejudice in behalf of suffering childhood. The gift of $86 by the disabled veterans in the hospital at Dayton to the children of the land that crippled them for life. The New York father who lost one son in battle and whose second son is victim of shell shock, and who now offers himself as chairman of the Relief Campaign in his home city. There is a tang in all this of the spiritual adventure of the great teaching, "Love your enemies."

More notable still is the sportsmanship, infinitely shrewd, of the old world, though still suffering the pain of war. Poor truncated, pared off Austria, now little more than an isolated city with its roots in a shoe string of market gardens, is sharing her crust with the starving in Germany. Out of the Swiss eagle's nest is coming more relief than from any other country. Oriental students in the German Universities are practicing self-denial that they may share their meagre allowance with German boys and girls who are making heroic efforts to remain in school. Most arresting of all is the appeal in France, voiced by such men as Romain Rolland, and by the churches, to help the children of the historic foe. Verily there is the glint of rising hope upon the horizon.

"Funny thing," drawls an Ohio farmer, "five years ago you wanted my money to help kill the Huns; now you want me to help save 'em." The answer is, "Of course." When the world is dragged into the killing business, it cannot know peace of spirit until it goes into the saving business. "I do not want my young people to grow up in a country that hates." This from the ex-Secretary of War, and Cleveland chairman of the General Allen fund, Newton D. Baker.

In some quarters, persistent doubt is still expressed about the genuineness of the reports of German suffering. I am assured very earnestly by many briends that I am the ingenuous victim of skilled German propaganda. The Germans, I am told, "are laughing up their sleeves while America shells out." These friends then quote *sacrosanct* sources, the Chicago *Tribune*, eyewitnesses, associated press dispatches. Along with this attack one is confronted with certain phrases, so similar that one suspects that prejudice has been reduced to formulæ: "Let Stinnes feed 'em," "Rich Germans on the Reviera," "They brought it on themselves." I have even run into select specimens of the "cloth" that vote to "poison them rather than feed them," or that fear "to thwart divine vengeance by feeding children that God is punishing." It is indeed quite common to find a man insisting in the same sentence that the "Germans are not starving" and that "they deserve to starve." The human mind does not seem to work at its best advantage when it is indulging in the great pastime of prejudice.

Of course, there is really only one answer to all this. On best authority Germany is starving. Herbert Hoover, Dr. Haven Emerson, Newton Baker, General Allen, the Society of Friends, certainly Calvin Coolidge, are not gullible sentimentalists. General Dawes, who has been quoted against the relief, is on the Chicago committee for German Relief. His investigation of the German situation has concerned itself with "potential producing capacity," and only incidentally with present food supply. Any statements which he has made, concern industrial equipment which, unfortunately for rickety and tubercular children, is not good to eat. Past any possibility of doubt, the crest of the series of European famine catastrophes has come in the German tragedy. Twenty-two million lives, by Hoover's statement, are imperilled. Two and a half millions of these are little children. We have the choice of signing the death warrant or the life warrant. By the organizing genius of the Quakers these lives cost three dollars apiece for six months' time. He who hampers

the appeal signs the death warrant of as many children as his influence has force. It ought not to be a lovely thing for a certain newspaper in the middle West to contemplate—the fact that its adverse propaganda will probably cut down the Allen receipts by the lives of 300,000 babies. I should not wish to have the deaths of a third of a million of God's innocent children marked up against my editorial influence. There are some unspeakable crimes which parade today under the badge of 100 per cent American respectability.

With respect to German profiteers: Undoubtedly they exist. Vultures in all nations are not yet extinct. In the American panic of '92, high priced cafes and expensive theatres had one of their record years. Stinnes was a vulture. But chiefly because he helped to bring this thing on, rather than because he now fails to sink the fluid capital necessary for oiling the residue of German industry, into a temporary relief of German starvation. Even vultures must have their due. Stinnes, Thyssen, Krupp, have had their full time secretariats administering relief funds to many thousands of the needy, and to scores of institutions. The German Government is caring for millions of unemployed, pensioners, hungry children, to a total much greater than the relief from outside.

But the simple fact that strikes home to the real American heart is that on the best expert authority of skilled investigators, two and a half million children will die unless we provide them bread. What mother's heart and father's heart in all our fair land would stop to ask questions about responsibility, if it found a four year old child fainting for food on the doorstep?

Certain primary economic facts describe the German situation as a whole. On a little patch of land about the area of Minnesota are nearly seventy million people. Their life is built on intensive agriculture and coal. Their normal home food supply will take care of the population 85 per cent of the time. Now, due to the loss of milch cattle, shortage of fertilizer, the smash-up of distribution, the home food supply falls far short even of normal. And coal. With the Saar, Ruhr and 85 per cent of the Silesian fields subtracted, Germany has but 12 per cent of her pre-war coal. Flowing out of these primary economic facts have come the five catastropes, (1) smash-up of industry, (2) highly unfavorable balance of foreign trade, (3) loss of gold and devalorization of the currency, (4) crash of the mark, (5) six and a half million practically or completely unemployed, by the figures of February.

Economic catastrophes which to distant America are cold statistical facts are blood red human tragedies in Germany. The crash of the Mark is not a mere astronomical curiosity to the German buried under the wreckage. The thrift impulse of a nation erased with a stroke. The instant destruction of all accumulated savings: pensions, annuities, endowments, humble savings, licked up as dry grass by a prairie fire. An utter tragedy reaching into every fastness of human life.

Two and a half million children—starving. Of what use is a statistic? Say rather that rod for rod the Atlantic cable is matched by a living cable of famished little boys and girls. Joined thin hand in thin hand they would stretch from Land's End to Liberty, an unbroken chain of mute child appeal to the heart of America. The code message is a single syllable endlessly repeated, "Bread, bread, bread."

Every child life saved is a tendril of international brotherhood. Every loaf of bread to the starving is a preventive of future wars. Every act of generosity weakens the *junker* and strengthens the peacemaker. This is the Great Peace Plan.

JOHN W. HERRING.

Wealth—Contentment

Wealth is Power—Contentment is Riches.

I desire Wealth because I covet Power, but the Power of God which overshadows me is infinite and everlasting: it has given me my life and being and I continue to live by its might, but I do not appreciate it as I appreciate a full purse and a surplus banking account.

I desire Wealth for the material satisfactions that it bestows, for the pleasure of its purchasing and spending powers. I desire Wealth because I desire the material things that money can buy, and I am unmindful of those things which I can have without money.

A cheerful disposition and a serene temper are possessions which are within my reach, and which I can cultivate and develop for my happiness and comfort, and for that of my intimates and associates, but just as I am unmindful of the Power of God which overshadows me, so am I unmindful of these possessions I can have and which are not bought out of a full purse.

Or perhaps under the influence of the finer emotions I am tormented by the spirit of philanthropy, with the desire to relieve want, suffering and misery of my fellow creatures; but want, suffering and misery are often the result of injustices, and if I can, even in some small measure remove causes that operate towards the perpetuation of injustices, I will have performed a greater service towards my fellow creatures than if I made them the recipients of my charity; for often where justice is secured, charity is not required. Charity sometimes makes an earthworm of a fellow creature, but justice invariably places a fellow creature on a pedestal of self respect. Thus an ounce of Justice is worth more than a ton of charity.

As an instance in support of my argument I will point out the organization known as "The Near East Relief" which is recognized as a gigantic work of Christian charity. But it is a fact that if those Christian peoples to whom this American organization of mercy administers, had received one ounce of justice which any of the great Christian governments of the world had it in their power to obtain and secure for them, they would not be in need of that ton of charity of which they are the miserable recipients. The history of these Christian peoples for three thousand years and more shows them to have been self supporting on the soil of their own countries; but they have now been made the miserable recipients of a world charity because immeasurable injustices and cruelties of the most frightful nature were inflicted on them, and because they have been robbed of all their worldly possessions and of all their means of self-sustenance and self-support, by a savage invader, whose atrocities, any one of the powerful Christian governments of the earth could at any time have restrained, but would not.

Wealth is good for the useful purpose of serving humanity. Wealth then becomes like a running stream that waters the earth and maketh it blossom and bud.

Wealth that is hoarded is like a stagnant pool which breeds germs of diseases.

Wealth that is spent in the pursuit of selfish pleasures and self gratifications bears likeness to waste places where no fruit bearing tree flourisheth.

Contentment is a perennial spring within the breast whose riches overflow in the inner soul: it bears likeness to a ray of sunlight which penetrates through dark clouds and illumines them.

But to the wealthiest man there shall come a day when he will slip away from his possessions. Houses, lands, stocks, shares, bonds and banking account, railroads, mines, oil-wells, exploitation enterprises in foreign lands. These, shall all remain in his world, only he will become detached from them, and carry not one of these with him into the world beyond.

On that inevitable day the wealthiest man stands on the same plane with the most poverty stricken of fellow creatures.

Yokohama, Japan. DIANA AGABEB APCAR.

Gandhi Replies to Mr. Weatherly

[In the February 14th issue of UNITY, appeared a letter written by Rev. Arthur L. Weatherly, attacking the Indian non-co-operation movement as "a way of violence." In the April 10th issue of *Young India,* Gandhi's paper published at Ahmedabad, India, the Mahatma replies to Mr. Weatherly. We reprint herewith Gandhi's article, in justice to him, and also as an authoritative statement of the position with which we have for so long been in ardent sympathy.—J. H. H.]

WHAT IT IS NOT

(By M. K. Gandhi)

The situation in India illustrates another curious basis of difference between us. I hold to the "non-resistance" idea. Gandhi as I understand him proclaims the Way of Love. And yet he does not see that "Non-co-operation is a way of violence." Suppose the milk drivers of New York had a real and just and even terrible grievance. Suppose that they should strike and cut off the milk supply from the babies of New York. They might never raise a hand in violent attack on any one and yet their way would be the way of violence. Over the dead bodies of little children they would by "non-co-operation" win their victory. As Bertrand Russell said of the Bolsheviki, "such suffering makes us question the means used to arrive at a desired end." Non-co-operation means suffering in Lancashire and is an appeal in the end to violence rather than reason.

This is not quite to the point and yet it does illustrate in a way what I have in mind. The advocates of Home Rule in India are now in the legislative bodies and there they purpose to block progress by non-co-operative methods. In England, the country in which by historical accident civil institutions got a chance to develop, as John Fiske pointed out, through absence of war, the process of growth has been by the method of co-operation.

The above is an extract from an article in UNITY (14th February 1924) sent by an unknown American friend.

The article is a letter addressed to Mr. Holmes by Mr. Arthur L. Weatherly. The letter is an endeavor to show that an idealist, if he will be practical, has to water his ideal down to suit given circumstances. The writer has packed his letter with illustrations in support of his argument. As I am not for the moment concerned with his main argument, I hope I am doing no violence to him by merely giving an extract from his letter. My purpose is to show that Mr. Weatherly's view of Indian non-co-operation cannot fail to be of general interest to the reader.

Mr. Weatherly has laid down a universal proposition that "non-co-operation is a way of violence." A moment's thought would have shown the falsity of the proposition. I non-co-operate when I refuse to sell liquor in a liquor-shop, or help a murderer in his plans. My non-co-operation, I hold, is not only not a way of violence, but may be an act of love, if love is the motive that has prompted my refusal. The fact is that all non-co-operation is not violent, and non-violent non-co-operation can never be an act of violence. It may not be always an act of love. For love is an active quality which cannot always be inferred from the act itself. A surgeon may perform a most successful operation and yet he may have no love for his patient.

Mr. Weatherly's illustration is most unhappy and incomplete for the purpose of examination. If the milk drivers of New York have a grievance against its municipality for criminal mismanagement of its trust and if, in order to bend it, they decided to cut off the milk supply of the babies of New York, they would be guilty of a crime against humanity. But suppose that the milk drivers were underpaid by their employers, that they were consequently starving, they would be justified if they have tried every other available and proper method of securing better wages, in refusing to drive the milk carts even though their action resulted in the death of the babies of New York. Their refusal will certainly not be an act of violence though it will not be an act of love. They were not philanthropists. They were driving milk carts for the sake of their maintenance. It was no part of their duty as employees under every circumstance to supply milk to babies. There is no violence when there is no infraction of duty. Suppose further that the milk drivers in question knew that their employers supplied cheap but adulterated milk and another dairy company supplied better but dearer milk and they felt for the welfare of the babies of New York, their refusal to drive the milk carts will be an act of love even though some short-sighted mother of New York might be deprived of the adulterated milk and may not have bought better but dearer milk from the more honest dairy company whose existence has been assumed for the purpose of our argument.

From the imaginary heartless milk drivers and the heaps of dead bodies of New York babies, the writer in UNITY takes us to Lancashire and pictures its ruin when Indian non-co-operation has succeeded. In his haste to prove his main argument, the writer has hardly taken the trouble to study even simple facts. Indian non-co-operation is not designed to injure Lancashire or any other part of the British Isles. It has been un-

dertaken to vindicate India's right to administer her own affairs. Lancashire's trade with India was established at the point of the bayonet and it is sustained by similar means. It has ruined the one vital cottage-industry which supplemented the resources of millions of India's peasants and kept starvation from their doors. If India now strives to revive her cottage industry and hand-spinning and refuses to buy any foreign cloth or even cloth manufactured by Indian mills and Lancashire or Indian mills suffer thereby, non-co-operation cannot by any law of morals be held to be an act of violence. India never bound herself to maintain Lancashire. Visitors to taverns or houses of ill fame would be congratulated on their self-restraint, and will be held even as benefactors of keepers of taverns or questionable houses, if they ceased to visit those places even without notice and even if their abstention resulted in the starvation of the keepers of those houses. Similarly if customers of money-lenders ceased to borrow and the latter starved, the former cannot be regarded as violent by reason of their withdrawal. But they might be so considered if they transferred their custom from one money-lender to another through ill-will or spite and without just cause.

Thus it is clear that non-co-operation is not violence when the refusal of the restraint is a right and a duty even though by reason of its performance some people may have to suffer. It will be an act of love when non-co-operation is resorted to solely for the good of the wrong-doer.—*Young India.*

CORRESPONDENCE

THE BOK PRIZE

Editor of UNITY:

In your note in UNITY in regard to the Bok prize, it may be that you overlooked the fact that the prize was given for the best *first step* on the part of the United States, and with reference to the question of whether the United States would take this step.

There were about three kinds of propositions among the twenty which were placed first. Two of us thought that a National Council for Peace, or a Bureau in the State Department devoted entirely to peace would be the move most likely to be acceptable, and in the long run it would be very valuable, especially for education and for the purpose of balancing the huge war departments. Others, most of them, in fact, advocated entrance into the League of Nations in some form, all agreeing perfectly, however, on the limitations mentioned by Dr. Levermore, all of them urged pretty steadily since the Treaty of Versailles. The third set stress World Conferences, and these are likely to be brought about, although the military group of every nation will try, as they are trying in this country, to render the results nugatory.

If I were saying what I thought was the *best* move to make, I would put first the outlawry of war, and second the total abolition of protective tariffs, but I cannot see that the present or the next Congress or the President would make any move in either of these directions. Hence, essays urging them hardly came under the provisions of the Bok prize. We have got to educate a good while longer before we get the will for peace thoroughly engrained.

Yours sincerely,

DAVID STARR JORDAN.

THE SPIRIT OF TRUTH

Editor of UNITY:

The present day tendency to religious agitation is doubtless one of the most hopeful symptoms of our time.

People are thinking—their minds are clarifying and the theological fog that has hung so heavily over ignorant and benighted humanity for centuries is slowly but surely lifting and passing away. We are at the dawning of a new day and the conventional religion of the world is just awakening to the fact that the world of science has been forging ahead in its untiring quest for truth—has made progress not only in the extent, but, best of all, in the unity and consistency of its material facts and has invariably recognized *truth* as fundamental.

Some years ago I heard one of the best short sermons it has been my privilege to listen to. The occasion was a very informal one—the speaker a Methodist minister. He took no text—occupied no pulpit or platform, but over the common level of a convivial board pleaded the sacredness of truth. Refuting the prevalent misconception regarding certain things sacred and everything else secular, he upheld and defended the unmistakable fact that the most sacred thing in the world is truth. Whether it be in the home, the school, or the church, the marts of trade, or the laboratory of the scientist, it matters not, truth is at once the safest and most sacred thing in the world and always characterized by fundamental unity. Why should not the religious leaders and teachers of to-day recognize this fact and gain immeasurably in the cause of humanity by simply unifying religion. Even as science is ever eliminating error, so let religion—casting off its creedal trappings—all its impedimenta of traditional authority and superstition, and holding fast *only* to those things which are good and true and beautiful in the living, come before the world presenting a solid front, with all accepted science and all approved philosophy as its henchmen. It has everything to gain, and in the light of history, nothing to lose.

What has the world not suffered from the misguidance of a narrow, belligerent religion? Christianity without the Christ Spirit has proved a failure. In practically all the scholarly and scientific attainments, baring religion and theology, the efforts mostly tend to unify and harmonize results. While in religion—which should be the most sacred thing in all human life—we have the contending elements of a man-made theology fighting a veritable battle of bats and owls which only serves to alarm and bewilder the benighted traveler seeking honestly the light of truth.

Are not the fundamentals of true religion and of sane living at least as universal in their operation as the law of gravity or the law of action and reaction? Take for instance, the application of the Golden Rule, or the principle that whatsoever a man soweth that shall he also reap.

When the world reaches that millennial condition so long delayed, it will be through the general acceptance of this universal-fundamental principle of the unity of truth—the unity of life and of divine law, order and intelligence everywhere. Co-operation will be the golden rule of all activity. Men will labor together for the common weal and the spirit of humanity everywhere will rest and rejoice in the sacredness of truth.

Stow, N. Y. JOHN W. WHITFORD.

SPURIOUS PATRIOTISM

May 7, 1924.

Editor of UNITY:

Your excellent criticism of the ignoble sentiment, "My country, right or wrong," with which you credit the Chicago *Tribune*, recalls one of the chapters on Patriotism in a book of my authorship, "Ethics of Democracy," which was published more than ten years before the World War, nearly fifteen years before our country entered it, and some twenty years before its aftermath had made so many of our countrymen use patriotic slogans to pound the life out of patriotic principles. Possibly you may care to extract this quotation from that chapter:

"The sentiment which expresses itself in the maxim, 'My country, right or wrong,' is spurious patriotism. It is nothing but self-love somewhat diluted. Note the logical gradations: My country, right or wrong; my State, right or wrong; my county, right or wrong; my town or city, right or wrong; my ward, right or wrong; my voting precinct, right or wrong; my family, right or wrong; myself, right or wrong. Me!"

Have you ever known that climax to fail? The man who proclaims himself for his country right or wrong, may he not be distrusted wisely as one who is also for himself right or wrong? Certainly the Chicago *Tribune* is no exception.

Washington, D. C. LOUIS F. POST.

THE FIELD

"The World is my country, to do good is my Religion"

THE METHODISTS REPUDIATE WAR!

[We print herewith the remarkable resolution against war presented to the Methodist Convention at Springfield, Mass. This resolution was adopted by the Committee on the State of the Church by a vote of 76 to 37 as a proposed recommendation to the Quadrennial General Conference. An amendment excepting wars fought for self-defense or the defense of humanity was voted down, 59 to 41. See editorial comment in this issue of UNITY.—J.H.H.]

"The hour has struck for the Church to take positive and practical steps to end war. The peoples of the world are appealing to the Church, as the organized expression of Christ's way of life, to lead the way. Methodism, a world church dedicated to world service, has extraordinary opportunity and obligations in this crisis.

"Facing this challenge and answering this appeal, the Methodist Episcopal Church declares for the right and responsibility of the Church to utter moral judgment concerning the nature of war; for the freedom of the individual member of the Church to follow the dictates of his own conscience whether as an individual he can support or engage in war; for the inauguration of an educational campaign which shall seek to reveal to all our people the nature, causes, and consequences of war and its relation to the Christian ideal of the Kingdom of God; for the removal of the causes of war, such as selfish nationalism, economic imperialism and militarism; and for the establishment of a world law and order by outlawing war; by establishing and codifying international law; by immediately entering the Permanent Court of International Justice, and by securing the participation of the United States in an effective association of nations.

"We urge all other Christian bodies to join us in declaring that war violates the spirit and purposes of Jesus. It is a method to attain an end. That end may be righteous or sinful, but the method, by its very nature, is the same in either case. Whatever may be true concerning the past, it is now evident that this method is unable to achieve the moral aims of justice, brotherhood and peace.

"This method roots fundamentally in force, and in no sense guarantees that right will prevail. Consequently, while recognizing the freedom of the individual member to follow his own conscience, but remembering that the Church is the visible expression of the spirit of Jesus in the world, we, as an organization, separate ourselves from war and take no part in its promotion."

QUAKERS APPEAL FOR WAR OUTLAWRY BY CHURCHES

Quakers of America and England have united in an appeal "to all churches of Christ in all countries" calling for action to separate the churches from any sort of support for the war system. The manifesto, in part, says: "Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

"These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the foot-prints and the sign-posts of Jesus Christ our Lord. Christ would not send his disciples where he himself does not lead. 'Follow me,' has been forever his watchword. Shall not, then, the Christian church follow its leader with perfect loyalty along this path?

"Such loyalty to Christ is consistent with loyalty to one's native land. The higher loyalty includes the lower, and gives to all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the fatherhood of God and the brotherhood of man; his church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

"As Christians, we are striving for a warless world. We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of

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AMERICANIZING AUSTRALIA

[The following is a letter from a young Australian in America to his cousin in Australia. It is interesting as indicating the ideas that are stirring in the minds of young Americans, and especally of the ideas that impress a young foreigner in our midst.—SYDNEY STRONG.]

Dear Claud:

I was mighty pleased to hear of your success at school, and please accept my hearty congratulations. Nothing gives me greater pleasure than to see a fellow succeed for success means hard work and hard work deserves praise. We are all mighty proud of what you have done and now that you have started your career so brilliantly, I want to give you just a little advice on how to continue on with the work you have started so well.

I really do not want you to take what I say as advice because, personally, I never give advice and I never myself take anyone's else advice. So I am going to tell you some of the things that come in a young fellow's way and things that he wants to watch out for. Always be true to yourself, for unless you are true to yourself you can never be true to anyone else. Be fearless. The greatest drawback to success is fear, and I am sorry to say that most Australians possess it. It is on account of the way we are brought up that we have so much fear and timidness in us, and we find that it is a serious drawback when we get out in the world. Two things give you strength in this world's fight: first, a clear working brain, and second, a heart beating evenly and powerfully.

Fear is a poison. It has checked and ruined many careers. It holds men down to earth, the same as a bird is held down when its wings are cut. Conquer fear within the limits of your power. You conquer the world. Australian boys as a rule are too timid. They are taught from the beginning to consider every one else before themselves. They must do everything just so. They must not make a noise at night for fear of disturbing the neighbors; they must not do such and such a thing because so and so may talk about it, and the result is that when manhood arrives we go out into the world filled with fear. We are afraid to do something for fear it may not turn out all right. We don't want to run any risk. We would rather work day after day and wear ourselves out instead of doing what our conscience says is right, and accomplishing something worth while. Fear is not merely a poison that weakens the will, deadens the muscles and presses down the brain, it is the most intense agony, physical and mental combined. Fear is a great and dreadful force, but will power is greater.

When they threw Christians to the wild beasts, delicate girls, that ordinarily would have been afraid of a mouse, stood unflinching with upturned eyes while the lions or tigers sprang upon them. The most timid woman that would shudder at the thought of pain will rush into a burning house, not knowing fear, to save her child. With men the power that displaces fear is ambition. Ambition to raise oneself out of the multitude, to accomplish, and feel the worth of living. You know what is right and what is wrong.

Now learn to be fearless, to make up your mind on a thing and to do it, and when other people want to discourage you (and Lord knows there are plenty of them, too), go right ahead and succeed. I want to see you make a regular he-man out of yourself, and then there is no reason why you can't do. Everything does not come at once, and success is the fruit of hard toil. So all I can say, Claud, is, go right in and win, and if you can't win, make the fellow ahead break the record.

With many best wishes for a great big future,

From your

Affectionate cousin.

justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian church.

"A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

"The achievement of all the great moral reforms in history has awaited the development of a deep *religious* conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed.

"The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting co-operation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind."

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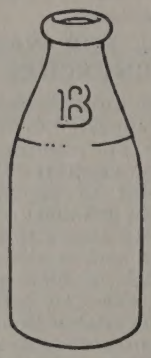

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